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INTERNATIONAL BIBLE STUDY.

April 16th, 1882.—Mark I. 29-45.

JESUS the Christ, the express image of the Father, appears as the Healer, Jehorah Rophi, in this portion of the record. We are so accustomed to read in the Gospel of the works of healing wrought by Christ, that we are but feebly impressed by them compared with what should be the case. Let us bear in mind that Christ is the manifestation of God; he that hath seen him hath seen the Father. Consider how Daniel, beloved of God, was affected when he saw the glory of God resting on one of his servants, Dan. x.; remember him whom Isaiah saw, high seated on a throne; think of this august being coming down into our humanity to make himself better known to the children of men; who would have thought that the favourite occupation of this incarnate divinity would have been to go about healing every body that was stricken with disease? One would have thought that the deepest impression made upon his pure mind, by the spectacle of this world, would have been the sad fact of the subordination of the spiritual to the physical. The hearts of all these people are alienated from God and darkened by sin, and their chief concern is for material trouble that they may get the victory over it, caring nothing for the captivity of their souls to sin. We could not have been much surprised if Christ had upbraided the persons who came asking relief from physical ailments, for their disregard of the much greater harm they were suffering in their spirits from sin, and if he had pointed out to them that it would well become them to submit patiently to these inflictions, and cry to God to save them rather from the plague of sin. Instead of that, Jesus appears quite to fall in with the notions of men regarding the need of healing, nor does he at any time exhibit any reluctance to heal them, whatever their diseases and however numerous the applicants. In fact there is reason to believe that wherever he went all the sick were healed, and a clean bill of health given to every town and district before he left it. Looking at this unreserved prodigality of physical blessing, it does seem that we are unnecessarily timid in asking God for Christ's sake to heal those who are sick among us. We pray as though it were not at all to be expected that God should answer us, unless it were exceptionally. Our Lord did not say at any time to the sick throng, If it be the will of God that some of you should be healed you will be healed; and if his will be otherwise you will not be. No; Christ seemed to take it for granted that God always delights in mercy, and that the very highest end is accomplished when his goodness is made manifest in a way that men can appreciate and that will be likely to inspire them with confidence.

Coming out of the synagogue he entered

with his Galilean disciples into the house of Simon and Peter. Simon had a wife, which some who call themselves his successors would think it an impious thing to have; he had also a mother-in-law, and she was ill with fever. The matter is reported to Jesus with evident expectation that he would help her. He touched her and restored her. He did not ordinarily use his divine power in behalf of his disciples. He could have easily endowed them with wealth. But Christ considered that his healing power was for the entire community, and no one could for a moment entertain the idea that he was showing partiality when he restored Peter's wife's mother.

At even when the sun had set, they brought great numbers of sick people, having regard to the complaint made by the Pharisees that the sick were healed by him on the Sabbath-day. The Sabbath was at an end when the sun had set. All the city was there to behold and wonder. How many among them had eyes to perceive the true significance of these acts of healing? The love of God was manifest to them in a way calculated to touch their hearts. Besides the intrinsic value of a gift it may be of highest value in revealing the state of mind felt towards us; and this latter effect may be a thousand fold more valuable than the mere gift. The thoughtful, the God-fearing would be led by Christ's beneficent acts to say, We have a friend in Jesus; we have a friend in God who has sent him to bless us. Now what is our great want? forgiveness of sin, deliverance from a sinful nature, resemblance to God. Surely it is in grace that God deals with sinners. Not one of these sick persons was healed on the ground of any goodness that was in him; one and all alike were welcome to the blessing. But if it is of grace, why should I not confidently ask for spiritual blessing? Thus we see that one great end accomplished by the prodigality of Christ's healing mercy, was to deliver men from the fatal idea that God was going to accept them on the ground of their works.

"And in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed." While they were all sleeping around him at Simon Peter's, our Lord managed to slip out without any body's knowing it, and went to a retired place where he could have communion with his Father in heaven. How important that we should make arrangements securing to us daily the opportunity of thus communing with our heavenly Father! Some of us can do better without food than without this season of retirement with our heavenly Father. His disciples follow him and tell him that all the world is seeking for him. But Jesus feels called to go to those who have not yet seen the beginning of the Gospel of the Kingdom of God. He does not wait till one province is completely

leavened with the word. This is not the way; rather, let us plant the Gospel in one place and in another and in another; if truly planted in any place, it contains principles that will secure its continuance and spread in that place. The apostles tarried in Jerusalem until they were endued with power from on high, but not until all the people there were converted, before they went abroad, preaching the word.

WEEKLY REVIEW.

—In the *Belfast Witness* of March 3d we find a report of the annual Meeting of the Presbyterian Orphan Society. This Society has been in existence 16 years. A friend called our attention to it at the very beginning of the enterprise. The principle on which this work is based is that the orphan children shall not be gathered together in a large institution, but that they shall be placed by twos and threes with families residing in the particular localities. The movement appears to have been completely successful. Nearly 3,000 orphans are now supported. The income of the Society last year was £10,000. We observe among the speakers the name of an old Bombay friend, Dr. J. Milford Barnett.

—ONE of the most delightful works of Christian autobiography, is the Rev. W. Haslam's "from Death into Life." We are glad to see a continuation of this in successive numbers of the *Christian*. The impression brought most forcibly to one's mind in reading these notices of his work among the nominal Christians of England, is one of surprise that a right understanding of the way of salvation through Christ should be so rare. If Mr. Haslam had been preaching Mormonism to the people he could not have excited more astonishment than by the doctrine that there must be a complete abandonment of self-confidence in order to have a saving faith in Christ. It was so in the days when Wesley began to preach the need of the new birth, and when he was denied access to the pulpits on this account.

—It often happens that they to whom is committed the care of the sick, are unwilling that they should be addressed on the subject of religion. They wish the patient to be kept as quiet as possible, and being well aware of the intimate connection between the mind and the body, believe it to be of the utmost importance that nothing of an agitating nature should be spoken in his hearing. It is not surprising that physicians and nurses and watchful friends should allow their attention to be so engrossed by the disease whose advances they are seeking to check, as to overlook other interests of the patient. But the sick man has other interests, and it is possible that what seems to be most important is really not so. In many cases the point of highest consequence is

sacrificed to that which is of inferior moment. Every man naturally magnifies his office, and the physician thinks that every consideration must give way to those which relate to the arrest of the disease. Recognizing the close connection between the mind and body, he forbids all conversation on religious topics lest the mind of the patient thus becoming agitated, may act injuriously upon the body. If the patient recovers, well and good; but if he should die and go into the presence of his Maker unprepared, will no blame attach to those who forbade the introduction of religious topics? We have spoken above of the Rev. Mr. Haslam's account of his ministry given in the *Christian*. He tells about a visit paid to a dying shoemaker. Mr. H. was blamed for asking so many questions on his first visit. He goes back the next day, and here is an account of the interview, and of what came from it.

He looked pale and very ill, and was so afraid of the cold that he would not have the window opened; he even asked me to close the door. I was not surprised that such a sick man as he should be dying in such an atmosphere; I only wondered that his wife, who professed to be well, was not dying too. The poor man was starved in respect of nourishment as well as air; but his soul was in a worse condition even than his body. I scarcely knew at which end to begin. He was too poor to secure the services of any medical man, except the parish doctor; that gentleman had already given him up, and told him he would die.

This, however, did not harass or alarm him. In his ignorance he thought he was sure to go to heaven, because he had "suffered a sight in this 'ere world." I suggested that people did not go to heaven because of their sufferings here, but for what Christ had suffered on their behalf. He was very unwilling to give up his hope, though it was so groundless, for he had been cheering himself, poor man, with the fancied prospect. It was hard to take away the little comfort he had,—still I could not help trying my best to do so. I spoke to him about salvation, and the forgiveness of sins through the blood of Jesus Christ; and told him that he was a lost sinner.

"Oh, no!" he replied; "I'm not lost at all,—not I; nor do I mean to be. Poor people don't go to hell, as far as I knows; it's only the rich. I'm sure on it, for I've read it somewhere in the Scripture, that they have their good things in this 'ere world, and the poor have their bad things. All this is going to be changed in the world to come." He persisted that he was not a sinner; no, certainly not. He was not like many in that street; he had not done as they did—drink, fight, steal and swear—everything but murder; that they did too sometimes. He was not a sinner; he had had bad health, to be sure, but he had struggled hard to maintain himself and his wife, and had worked till the hammer dropped out of his hand, and he could sit up no longer. As to being saved in this world, that was as absurd doctrine; he would never believe that. He thought that such doctrines made more hypocrites than anything else. He was quite sure he should be safe enough when he got to heaven, and he did not care for a better salvation than that!

I asked him if he ever prayed. "Well," he said, "you have asked a lot of questions, and you ain't satisfied, even yet; I can't answer any more, I'm too ill." I told him that no one went to heaven if he was not a praying man. "Of course I'm a praying man; I says a great many prayers, and some very good ones, too."

But he could not tell me what they were, so I offered to pray with him.

When I first commenced to speak in prayer the poor fellow was very restless, and resented the things I was saying about him. He mut-

tered to himself something to this effect: "It's no good praying like that; I ain't as bad as all that," and so on. When I rose from my knees, his wife and he looked at me as if they thought I must know all about them. She thanked me, and he asked me to come again. "Come," he said, "this afternoon." I promised I would do so.

Leaving a text with him, I went out and took a rapid walk into a more open and airy street.

In the afternoon I returned to the poor shoemaker, who was now in a very different state of mind from that in which he had been in the morning. Then he wished to die; now he was afraid lest he should die before he was saved. He wept much when I told him of God's love for sinners, and his willingness to forgive them for Jesus' sake. I prayed with him again, thanking God for opening his eyes thus far, and felt much encouraged by the change I perceived in him, for I was sure that the Lord had really taken him in hand. After a little further conversation, and bidding him trust in God, I went away, promising to return in an hour or two. I did so, and encouraged this dear man to thank God for saving his soul, and also for prolonging his life till the good news of salvation had reached him.

"Oh, wife," he exclaimed, "only think, if I had died before, I should have been lost forever; but now, thank the Lord, I'm saved. I'm so happy!"

Before I left the street in the evening, I went once more, and for the fourth time, to visit my patient. I found him rejoicing in a marvellous way, with several people in his room, to whom he was telling his experience. I am persuaded that the Lord saved that soul; and I was greatly comforted and encouraged with this seal to my ministry on the first day of my work, which happened also to be my birthday.

Now if this man had been in better circumstances, enjoying what is called good medical attendance, it is quite probable that the minister would have been denied admission on his second visit, if not on his first. Nurses and friends would have been shocked at the idea of troubling the poor sufferer with unpalatable talk. What an unspeakable blessing it was that there was no doctor or nurse there to hinder. And there is not the slightest evidence that the man received harm from the conversations. On the contrary, nothing could be more conducive to his physical well-being than the state of mind into which he was brought by the reception of the Gospel. We do not for a moment doubt the fact of the correlative action of mind and body, but we claim that in many instances this would be an argument for letting the patient be approached by the Gospel. The sickness itself has the effect of leading the patient to think about his relations to God, and it often happens that he is a good deal troubled in mind through the consciousness of his unpreparedness, and it would be an unspeakable relief to him if he were kindly told of the freeness and fulness of divine grace. The patient may be a Christian; but through fever or weakness he finds it impossible to regulate his thoughts; he is distressed by troops of thoughts rushing unbidden through his mind, and by mental suggestions that he in his weak state knows not how to answer or dispose of. Now a little friendly and judicious conversation will help wonderfully, in such a case, by leading the thoughts into some particular channel, and enabling the mind to pursue tranquilly its course. Christ tells us that in the last day he will say to some, I was sick and ye visited me, referring to the sick be-

liever. He thus recognizes it to be a privilege of the believer in sickness to have the visit of sick friends. The apostle James says, Is any sick among you? Let him send for the elders of the church, and let them pray over him.

—Some years ago we were at Sohagpur, and learning that there was an English lady living in the town by herself and carrying on Mission work, we called upon her and were very deeply impressed by the spectacle of Christian devotedness that met our eye. This lady was an invalid unable to walk and otherwise disabled and was moved from place to place in a wheeled chair. Under all ordinary circumstances, she would have been surrounded by sympathizing friends seeking to anticipate her every wish and spare her every effort. Yet she had come out to this country to spend her days in making known Christ to those whom she might persuade to come to her. She had a school of Native girls to whom she had greatly endeared herself by her endeavours to give them useful instruction. For some years she has been resident at Hoshingabad, and engaged in the same kind of work. We mention this case because it appears well calculated to awaken questionings in the minds of many Christian ladies, who express a desire to engage in work for the Lord, but are deterred by some difficulty or other that presents itself to them. How formidable the difficulties in the way of the lady we have just spoken of! Yet where there is a will there is a way. *Amor vincit omnia*. The matter of duty is too often referred to Self for decision instead of to Christ; Self assumes a very generous aspect and calls upon imagination to give testimony; imagination is ready with some alarming lions in the way and "stay at home" is the decision.

—A BILL has passed the Am. Senate but has yet to pass the House of Representatives, and receive the signature of the President, prohibiting the immigration of Chinese for twenty years. We hope the bill may be arrested either in the House or by the President's veto. When the ancestors of these Anglo-saxons landed in America, they did not trouble themselves to enquire whether the residents of the country approved of their settling among them. We believe that the passing of such a bill would be a political error and a transgression of the law of international comity; more than that, a transgression of the law of God, that kindness is to be shown to the stranger that seeks our hospitality. This would be a piece of class legislation. These Chinese in California work more cheaply than the American artisan, a temporary disadvantage to the artisan, but an advantage to the community generally. On the principle, that it is more blessed to give than to receive, it should be a matter of congratulation that these Chinese are willing to come in friendly contact with a civilization and a religion so different from their own.—Since writing the above news has been received that president Arthur has vetoed the bill.

—UNDER the Mosaic law, a man who put no parapet about the flat roof of his house, was held accountable for injury or death that might accrue by the fall of some one from the roof. The principle is an important one. Such a law is educational, training people to show their care for others by guarding against the injury that might come

to them. This is very different from the Cain sentiment, 'Am I my brother's keeper?' and very different from our modern saying, *Chacun pour soi*. A native boy was burnt to death the other day and another boy is badly burned and in danger of dying, through having fallen into a pit of municipal sweepings, having smouldering fire underneath. This was in the compound of Mr. Byramjee Jejeebhoy at Mazagon. We do not know who is responsible for this unprotected and treacherous fire, but somebody must be, we think. The people of ancient Jerusalem had their Tophet, but it was outside of the city.

—We regret much to announce the departure of the Rev. Mr. Bourquin for Europe, this day. Mr. Bourquin has been about seven years connected with the Est. Ch. of Scotland's Bombay Mission, devoting himself specially to evangelistic work in the vernacular and to the care of the Native Church. He was previously for some years in connection with the Basel Mission in the South of India. Mr. Bourquin is held in esteem by those who know him, and it is matter of regret that one in so many respects fitted to be useful in making known the Gospel here should be leaving. Our best wishes for his usefulness go with him.

—By the Str. *Daphne* there is to day a large exodus of missionaries of the Basel Evangelical Mission in S. India. The Rev. Messrs. Diez, Walz, Walter, Schenkel and Hutteringer with their families and Mrs. Ziegler with her fatherless children, a party of twenty-two in all, leave by this opportunity. We hope that large reinforcements of this important mission may soon be arriving; but even then, a good deal of time must elapse before they can be fitted to take the place of these experienced missionaries. Meanwhile, additional responsibility will be thrown upon the Native preachers, and the friends of the Mission will pray that they may be fitted by the operation of the Holy Spirit to take a more prominent part in the training of the churches and the spread of the Gospel.

—THE Rev. Mr. Grieve, of the Free Ch. of Scotland's Mission, Bombay, has left for Scotland with his motherless son, hoping however to be back within three months.

—We are happy to mention the arrival from England of Mr. Jones of the Army Ser. Readers' Society. He takes the place of Mr. Elington at Colaba, Mr. E. having lately been transferred to Poona. Mr. Jones has been for years engaged in Army Ser. Readers' work among the forces stationed in London and vicinity. He was for many years a non-commissioned officer in India. There was a pleasant reception-meeting in Colaba the other day, when a number of friends of the soldier united in welcoming Mr. Jones to his important labours, and in soliciting the blessing of God upon those labours.

—THE Camp-meeting at Lanoli began on Wednesday last and will D. V. continue for some days. A large number are gathering there, some from very distant points.

NOTICES OF BOOKS AND REPORTS.

"DAYS of Grace in India; a Record of visits to Indian Missions. By Henry Stanley Newman, Leominster." This is a handsome volume of 320 pp. 8 vo. with maps and

many illustrations. Some of us had the pleasure of greeting last year Mr. H. S. Newman, member of the Society of Friends. During the last ten or twelve years missions of the Society have been established in different parts of India, especially in the Central Provinces. H. S. Newman was not content however to visit the stations occupied by Friends, without also visiting the missions of other bodies in all parts of India. It is astonishing how much a person of an observing habit of mind may see in the course of a well-arranged four months' visit to India. The characteristic feature of this book is "friendliness." The writer has a good word for every one, an appreciative word for every form of Christian activity, nor are his sympathies by any means limited to Christianity. Strewn all through his book are quotations from the Vedas, Mahabharat, Puranas, Tukaram &c. which are calculated to give the uninstructed English reader a much more favourable idea of these works than they are really entitled to. He is indebted for these to such writers as Max Muller and Monier Williams. It is not difficult to make an anthology of Hindu sacred writings that will commend itself to the literary and ethical tastes of Europeans, just as a keen-eyed botanist can gather from a large expanse of waste and weedy land, a bouquet of pleasing flowers. In the closing pages of this book, the author, while speaking of the glimpses of truth that are to be found here and there in these Eastern writings, acknowledges that they occur among much that is grovelling, and are mixed with "an immensity of extravagance." The book is very readable and full of information. Scene after scene, picture after picture pass before the mind of the reader, and the whole is well fitted to convey an idea of what is being done in India for the evangelization of the people. Friends of ours who had been visiting China, Japan and other Eastern lands, told us not long since that they had seen no country where the people appeared so wretchedly poor as the inhabitants of this country do. Some information given by the Editor of the *Indian Witness* the other day regarding the average expenditure of the peasantry in N. India, seemed to corroborate this. Mr. Newman did not however receive this impression, which may perhaps be due to the short time that he remained in the country, and the want of opportunity of visiting the rural districts. He says:

"Let us disabuse our minds of any thought of the Hindus being a down-trodden people. Remember that the hot climate that oppresses an Englishman, suits the Native admirably. He enjoys the heat, and eschews any approach of cold. The people do not look wretched. They thrive on a little, look healthy, and have no appearance of destitution or distress. They are under the best Government they have ever known, and are probably better off than they have ever been before."

With the notice of the Elephanta Caves Mr. Newman has some account of Buddhism, which appears to us rather misplaced. Nothing could be more distinctly Brahminical than the Elephanta excavations. Mr. N. seems to have been led to believe that they were originally Buddhistic. We are not aware that there is any proof of this. The Kenhari Caves in Salsette are distinctly Buddhistic, and are as well worth visiting as the Elephanta Caves. Copies of this book may be obtained from Mr. Samuel Baker

one of the Friend missionaries at Hoshungabad.

"ENGLAND and the Orient; or scenes, incidents and work during an evangelistic tour round the world for the promotion of Chr. holiness. By Mattie Sisson Wood." Mrs. Wood is the wife of the Rev. J. A. Wood who with Rev. Messrs. Inskip and Macdonald visited India a year or so ago. Only the first pages of this book have reached us as yet from America, and we must therefore defer our notice of it.

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SATURDAY, APRIL 8, 1882.

THE GOSPEL BENEDICTION.

"THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost." These words are often heard with considerable pleasure as signifying to those who hear them, You may go now. They have been doing violence to their feelings by sitting among the worshippers of God and listening to the Gospel. The longer they have sat the more weary have they become, until at last the minister actually reached the good words that allowed them to go back to the free life of the outer world, to the thoughts and pursuits that charm them most. But even those who prize the opportunity of waiting upon God in the assembly of his people, often listen to these words without any sense of the fulness of blessing set forth in them. They are very wonderful words, declaring God's disposition towards men, and the movement of the triune God for their rescue from all evil and perfection in holiness and happiness. The benediction is really a proclamation from the throne, conveying to those that hear in faith, a title to the utmost treasures of heaven. This word, grace, to begin with, what does it mean? it means that the condemning law has been taken out of the way, so that you are no more to be dealt with on the ground of your relation to God's law, but on the ground of a perfect satisfaction rendered for your sins by the Lord Jesus Christ. Justice, truth, holiness, cease to denounce you, and consent that God should extend his loving help to free you from the desert of sin and from sin itself. The word *grace* speaks thus to you: I, the Lord Jesus Christ, once crucified for your sins, have been raised by the Father to his own right hand in token of God's goodwill to you. I am invested with all power in heaven and in earth, for you; that this power may be available for you, and that the loving-kindness of God may flow to you without restraint. The grace of Christ means that all the power of the Godhead is available for all the wants of your being, specially, 1st, that you may have pardon of sin, 2, freedom from the imputation of sin, 3, adoption into the family of God, 4, purification from all evil, 5, conformity to Christ. In order that this word *grace* may reach you with its benedictions, it is necessary that you admit the utter bankruptcy of your nature as regards merit, and abandon altogether the idea of expecting any thing from God on the ground of any service you may have rendered, or on the ground of any thing in your character or aspirations. He who is clinging to his own works as a means of justifying

him before God in any degree, is shut out thereby from receiving the word *grace*; it has no significance for him. And he who is not willing that the power of God may come into his heart to reign there, to cleanse him and to give him victory over all temptation, is excluded from it. "Whosoever will, let him take of the water of life freely;" but no man willeth to take of it who fancies there is life in himself. There are thousands in all our churches who have not yet reached this first word of the Gospel, this word "grace." They never got to the end of self, and have not so much as formed the idea of a divine power entering into their heart to give them victory over evil.

The love of God comes hand in hand with the grace of the Lord Jesus Christ. God so loved the world that he gave his Son to die for it. There could not be grace for sinners in Christ were it not for the love of the Father; and there could not be love in God for sinners, if it were not for the grace of the Lord Jesus Christ. The root idea in grace is unmerited help; undeserved goodness. At the mention of divine love, at the bare announcement that divine love proposes to visit us, the heart starts flutteringly up to take account of its stock of goodness, as though all depended upon the show that the heart would be able to make. But all this is the rejection of grace; it is the very way to exclude yourself from the apostolic benediction. Love comes to you because grace has opened the way first by the sacrifice of the cross, and then by convincing you of your moral ruin. But it is not any mere visit that grace and love propose paying you; they come to abide with you forever; otherwise grace would be no more grace and love no more love. This love and grace come to you to form you anew in the image of the Lord Jesus. It was a pleasing thing for divine love to raise Jesus from the sepulchre to the great white throne; but the Father's heart of love wishes to repeat that mighty expression, daily and hourly, by raising the wretched sinner to the same glorious elevation.

The communion of the Holy Spirit. This means having the Holy Spirit in common with Christ, and in common with the people of Christ. The Spirit of God that comes to me when I believe on the Lord Jesus Christ, dwells also in Christ, so that I have the most intimate fellowship with Christ through the indwelling Spirit. I am partner with him in his wisdom, righteousness and sanctification. Not only this, I am one with my Chr. brethren through the indwelling Spirit. The Spirit that dwells in me dwells in them, so that I may not do or think any thing to their prejudice. This community of the Holy Spirit identifies me with the children of God more intimately than mere natural kinship does.

Alas! how many there are this day in the gall of bitterness and in the bond of iniquity who have heard these benedictions thousands of times, without the slightest idea of what is set forth in them. The words have fallen upon their ear without a single solicitude being aroused to know what the meaning of the words is. As we have said, they have been welcomed as a release from the burdensome necessity of sitting longer to hear the words of God. But eye hath not seen, ear hath not heard, nor has the heart conceived the greatness of the good conveyed by these words to every one that heareth, and for-

feited by every one that does not embrace by faith what is here expressed.

REMINISCENCES. CLXVIII.

EXTRACTS from diary kept in Bombay, 1848.

My pundit the other day, defending transmigration, said that our view required that God should continually be engaged in the work of creating. But God was *swasth*, quiet; he had not upon him the burden of this world. I answered that all such reasonings sprang out of their contracted notions of the greatness of God. Nothing could be a burden to him. Omnipotence made all things infinitely easy to him. He could conduct the whole universe as easily as I could move my pen over paper. There was infinite calm and infinite rest in the soul of God at the same time that he was presiding over all the parts of the universe. Finite beings might be tasked, an infinite One could not be. Perhaps the sun might be used as an example. It shines without an effort, yet by its shining gives life to beings and worlds. It is an idea altogether derogatory to God, that he should be burdened by upholding the universe. He upholds it by the simple word of his power. He said, 'Let there be light,' and there was light. As easily as one can say, *Caba*, can he create all the souls of a generation. This argument appeared to produce some impression on Saccaram, a very unusual thing.

In regard to this it may be well to show that the work of upholding is essentially the work of creation. Creatures can no more sustain themselves than they can create themselves. Infinite power and infinite wisdom are found in every particular point of space, so that there is the same power to take care of the least point of space, that there is to watch over the universe itself. It is no more to uphold the universe than it is to uphold an ant.

If Brahma is *nirgun*, without qualities, insusceptible, why pray to him? You profess that in worshipping idols you are worshipping the Supreme God; but why do it, if he is insusceptible?

May 30. Again a warm discussion with Saccaram this morning, concerning the *nirgoon* deity. He says, The true God Brahm created nothing. Brahma created the universe. I told him that there was no difference between him and the atheist. The man who denied the existence of God, did no greater outrage to God than he who denied him all qualities. God's excellence was in his qualities; and it was the excess of blasphemy to rob him of these. Among other things he said that apart from the body our minds were inactive; only as connected with the body could they know or do any thing. That we were all to perish, because we had all been created. Whatever was created must come to an end. I told him I could not die; because Christ lived, I should live; my body would leave me, but my soul would live as long as God. He said, Brahma and the others were creatures,—would live a hundred divine years and then perish. He said yesterday, in support of the axiom that as your faith is so your God is, that if a man put faith in Satan, then God as Satan would satisfy him. I find that by the word *to live* (*wantane*) he understands connection with the body, and by the word *to perish* (*nash pawane*) annihilation of individuality.

A matter of vital importance is to study such proofs of the Gospel's validity as will be apprehended by them. The great mass of external evidence will have no weight with them, because of their want of the preliminary knowledge of profane history. Prophecy may be used by showing them that the Jews recognize the Old Testament, which contains so many prophecies concerning Christ, while they reject Christ; and also, concerning themselves, fulfilled before the eyes of the world. But the

self-witnessing power of the Gospel should be our great reliance. The Gospels were written by Christ's disciples, but contain nothing laudatory of these; on the contrary, their failings are all portrayed. John says he saw the spear thrust into the side of Christ; he is either a liar or his Gospel is true. But liars do not live as John did. The life of Christ is the great proof of the Bible's authenticity. Next, are the lives of the apostles. Next the doctrines, which have a response in their consciences. The Gospel of itself contains argument enough to crush the Hindu religion. [If argument could do it.] Can men conscientiously adhere to Shiva and Vishnu after Christ has been brought alongside of these deities? I think not. [But which do men love most, light or darkness?]

Another great proof we ought to be possessed of, and perhaps it would be more powerful than all the rest, is this, proof that the Holy Ghost dwells within us. Another would be the proof of experiment. Go to Christ: ask and it shall be given you, seek and you shall find. &c.

In another Ms. book we find some jottings made May 6th on receiving intelligence of the death of the missionary's father.

He desired to depart and be with Christ, but was willing to remain. The prospect of death filled him with alacrity, and as it drew near his spirit clapped its wings. He died in what was my room. Dr. S. said to him, 'This must be a consolation.' He answered 'Christ is my rest.' And I am glad that his thoughts were upon Christ rather than upon me. His affection for me I have sometimes thought was inordinate. During all his illness he conversed about Christ with great earnestness, but was apathetic about every thing else. From my half-brother N. B. I have received a letter representing the present condition of the family as forlorn, their prospects cheerless. They themselves in writing evince an entire trust in God that all will be well, and that they shall be provided for. N. B. evidently considers it my duty to return. But surely this is not the moment to doubt the Saviour's faithfulness to us. My course is plain. I belong among the Marathis, and trust to spend and be spent for them. I see not from whence help will come, but I know it will come. My salary here is about 40 dls. a month. During the three and a half months since my arrival, my ordinary personal expenses have amounted to a little less than half that sum. I have been intending to give the surplus to the missionary cause. As long as the family had the means of subsistence, I felt it my duty to give this money to the heathen. But it now seems to me no unjustifiable use of it to relieve the actual wants of the family. I trust that I shall be able to transmit them 20 dls. a month.

June 9. There has been in me, this day, through the grace of God, a resurrection of the thought expressed under date of June 10, 1847. More than ever before let me die unto myself in prayer, and regard my entire faculty and privilege of prayer as appertaining to others. As I knelt down in social prayer to-night I made this reflection: That Christ will hereafter sanctify these souls, some time or other, some where or other; he will actually fill them with the Holy Ghost, and their desert will never be greater than it now is; why then should I pray for present blessings with so much unbelief? Oh thou blessed One, keep this thought alive in my mind, that prayer is for the benefit of others. In this way Christ will be kept alive in me. He is love. June 4th. I made my first public attempt in Marathi.

HAVE you a companion who is kind, gentle, sympathetic, helpful—sympathetic with all your joys and sorrows? Was it good luck or the merry sleigh-ride that gave her to you? No. "A prudent wife is from the Lord.—Proverbs xix. 14.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE TELUGU MISSION.

To the Editor of the *Bombay Guardian*.

DEAR SIR,—I am glad to give you a little summary of the statistics of our work, at the close of our third year. Three years ago when we began this work, a record of the first year of which was freely and frequently reported in your paper, we little knew the way or to what the good Lord would lead us. But he whose ways are past finding out, has wonderfully led and blessed us. Our Christian Orphanage has had a companion spring up by its side and both institutions now nestle under the shadow of the Telugu Mission. The C. O. has to-day, 32 boys and 27 girls, and the Christian Home, for East Indian orphans 7 boys and 3 girls. Our Mission staff consists of Sisters Ward, O'Leary and myself. We have just closed a most prosperous year. Our health has been graciously preserved. Our work has been daily blessed. On the condition of our 43 church members in full, we are glad to report most gratifying growth, in intelligence, piety, consistency and real Christian manhood and womanhood. The love of God has wondrously ennobled a goodly number. About 10 more are in fellowship band, meeting weekly. We regard them as probationers. They are unbaptized though not destitute of evidence of good work within. We baptize none who are under or willing to come under Christian instruction only. We say to all, "if thou believest with all thine heart." The lives of these believing orphans have not been devoid of all that has grieved us. We do not think one of them has yet experienced the blessing of heart purity and as is inevitably the case with those "born of God" though not "wholly sanctified" several of them have fallen more than once into darkness. But we bless God that with two exceptions all were again reclaimed. Their religious life is assuming more and more a self-reliant character. Were we to be cut off from among them to-day we believe Christian habits of prayer, bible reading, Sabbath keeping would stick to many of them in spite of the devil. We cannot forget to mention their generosity. In tithes and regular gifts of grain saved in the year gone by they have contributed an average of 8 annas per head, which has been distributed between worthy causes from time to time. No small beginning has been made toward making them self supporting. Some land has been taken up, from which the children look with much interest for good crops a tenth of which goes to the Lord. We teach them that to withhold the tithe from God is robbery, and provokes the wrath of God.

It is our expectation that the year 1883 will see fully half the boys and girls settled in homes making their own livelihood. Many would do so now, but we deem it our duty to keep all at study this year, and that their progress may be all that it can be made to be, we devote the remainder of this year to teaching them ourselves. We cannot get a puntutu that does anything like the satisfactory work we want done. So we have dispensed with the man we had and spend five hours a day in this work ourselves.

Some of the children give unmistakable signs of promise concerning their prospective usefulness as mission helpers. One has head, heart and ability to preach. He is as good a helper to me now as any local preacher I ever had in the English work. His father was a chuckler but he is the son of a king. Others are under training for teachers and helpers in other capacities. But the majority of our native orphans will become cultivators. Their village will be a little Christian light in the midst of dense heathenism. We do not want them employed in Christian (?) homes or on Government service. Their every interest is

better conserved by marrying each other and settling down to the tilling of the soil on their own account. Over thirty of them read their testaments, and nearly all will do so soon, while good progress is being made in Geography and Arithmetic. The rudiments of an Education we mean to give all. Those whom the Lord evidently intends for more useful spheres will have their education continued perhaps in a *peripatetic school* while doing mission work, among the villages of our district.

We are about ready for a good beginning in outwork. By another Conference we hope to have a *Mission band* of six or eight trained for itinerant work. They will move with their leader, ready in heart and mind to talk, pray, testify, sing, guide seekers, and some of them to preach. The Lord has led us and will still more wonderfully in the near future. By the grace of God we are following a line that requires no funds for school masters or houses, or churches or bungalows until such time as a willing people put them up themselves. We believe this has been the plan of the Lord in calling us to work, as a "Faith Mission," receiving nothing but free will offerings from those whom God moves to send us unsolicited. The way of the Lord has been a good one for us in the past. We have all had enough to eat drink and wear and are more than content.

We have at present very comfortable thatched-roofed houses. All the house accommodation we and the orphans occupy has cost us about Rs. 100, and, is of a very substantial kind. A happier band does not live and labor than we. Without an anxious care, or fear, we toil and trust and praise without ceasing the God of all grace who for his dear Son's sake so blesses and uses us.

Let them that have confidence in the work God is doing with us, join us in daily prayer and praise. Every year weds us more closely to our plan of trusting God for all things and soliciting of no man. John xv. 7. is the soundest plank in our platform to-day. We give below an abstract of the last year's accounts.

Receipts from March 12-81. to March 12-82.
1: Christian Orphanage and Telugu Mission.

In Cash.	3821	9	1
In Kind.	491	0	0
Total	Rs. 4312	9	1
1. Christian Home.			
In Cash.	575	11	3
	Rs. 4888	4	4
<i>Disbursements.</i>			
1. Christian Orphanage.	1372	9	3
2. Christian Home.	414	7	4
3. Telugu Mission including all disbursements not belonging either to the orphanage or Home.	2434	2	2
	Rs. 4221	3	4
Balance Cash.	176	1	0

A young lady of Madras has just volunteered to join our work and we expect her to join us soon. Friends interested in us and our work would do well to subscribe for the "I. M. Watchman," which is now our property and in which monthly letters, concerning our own and other missions appear. Rs. 2. sent to W. Lane, Moos Buildings, Bombay will secure the I. M. W. for one year.

C. B. Ward.

Pramoor, March 26 1882.

P.S.—Our *Third Report* will be published as soon as we are able. Persons desiring a copy may send their names to W. Lane, Moos Building, Bombay.

NOTICES.

BOMBAY TEMPERANCE LEAGUE.

The annual meeting of the League will (D.V.) be held next Friday (the 14th) in the Y. M. C. A. rooms, Apollo Bunder at 8. P.M. There will be ices &c. Tickets, price 8 annas. The friends of the League are specially and earnestly invited.

BAPTIST CHURCH, BELLASIS ROAD, BYCULLA.
The Rev. A. McKenna will (D.V.) preach to-morrow at 7-30 A. M. and 6 P. M.

Epitome of News.

SATURDAY, APRIL 1.

—*Bombay Gazette*: Almost any number of a China paper will contain some extract from the Imperial Gazette, conferring divine honours upon some dutiful son or daughter dead, patting some god or other on the back for his behaviour during a flood or hailstorm, or referring to a "board," "for consideration," the claims of some deity, or Mantchu ghost, to promotion in the divine hierarchy. As Sir A. C. Lyall sums up the case, deities and spirits are rewarded, decorated and promoted by the Imperial Boards, under an elaborate and precise code of rules; and gods and ghosts must no doubt be "put upon their mettle" when they learn that the question of their future reward is "pending" upon "further manifestations" of their skill and diligence. But the interference of the Imperial Government with incarnations of Lamas and Buddhas is perhaps the most grotesque feature of the Chinese theocratic system. The Boards of Rites and ceremonies have sometimes very hard work in arriving at final orders on a case of metempsychosis: it may be easy for the Peking Government to say, "Let the Board consider and report to us," but the thing is easier said than done. A ghost, for example, may reappear in the flesh, and the justice of his claims to be regarded as a Lama may not seem as clear to the Imperial Court as to the country bumpkins who petition to have their returned countryman recognised. The Government may point out that the ghost's antecedents are against him; the petitioners may argue that the ghost has turned over a new leaf since the death of its late body: sometimes the ghost is recognised on "probation," and sometimes he is advised in cold, official terms that the Board of Rites do not see their way to entertaining his application. This organised system of superstition explains the strong, permanent hold which the Central Government at Peking has for untold centuries exercised over its loosely compacted conglomerate of an empire. It also throws sufficient light on such minor points as the Chinese indifference to death—explains why a China man is at all times so ready, literally, to sell his soul for six-pence. The money will be of use to his relatives, and his self-sacrifice will be rewarded by a comfortable post in the unseen world: the Boards of Rites and ceremonies will still have their eye upon him. Possibly, too, the system often enables the Central Government to appease a high mandarin for supersession in this world by promotion to godship in the next. This is cheaper than the European system, by which, for example M. Roustan has been transferred from Tunis to Washington.

MONDAY, APRIL 3.

—The Chief Commissioner of British Burmah has placed at the disposal of the Rev. J. E. Marks, D. D., the sum of Rs. 10,000 towards the establishment of a Diocesan Orphanage at Rangoon.

—*Indian Witness*: The tea sent out of China is worth less by far than the opium brought

in. "For the two hundred and sixty-five million pounds of tea China sends abroad, she is given eleven million pounds of opium and still has five million dollars to pay for this opium in other goods." Aside from all more moral issues this is a miserable state of trade. The opium adds nothing to the wealth of China, and if it did no harm would at best be sheer waste. But would to God it were *only* waste. Truly China is an empire to be pitied.

—Same: The many friends of the Rev. J. Gelson Gregson will learn with sincere regret that he has unexpectedly been obliged to leave for England on account of the serious illness of his daughter. The Rev. T. Evans, of Monaghan, will, we believe, act as pastor of Union Chapel, Mussoorie during Mr. Gregson's absence. Mr. G. does not expect to return during the present season.

—*Indian Witness*; the poverty of India: In every rural village may be found laborers, weavers, and outcastes, often making a majority of the village, all of whom are so very poor that a faithful description of them would seem almost incredible. Some years ago we made careful inquiries in a thriving village in Rohilkund, living in the village itself for some time, and the conclusion we reached was that the average monthly income of the non-cultivators was less than a rupee for each person. In some families it did not exceed eight annas. In other more remote villages the state of the case is often worse than this. The people barely manage to live, and the struggle is not for comforts, or competency, but for life. Even in the towns and cities families of from five to eight persons can be found living on a income of four rupees a month.

There are millions of people in India who rarely eat to satiety, and very many of these people are painfully familiar with hunger. During a year of scarcity a lady of our acquaintance added one rupee to the salary of one of her servants, and when a few weeks later she noticed a clearly perceptible change on the man's shrunken cheeks she remarked that she had never till then understood how poor the people around her really were.

We were once preaching in the bazar of Sambhal when a poor man, half clad and shivering in the keen air of a winter evening, squatted down near by and began to bargain for his evening meal. He wished to buy rice, salt, and two *chillies*. If he took the two condiments he could not get more than half enough rice for a full meal, and it was extremely pitiful to see the poor wretch trying to adjust the account in such a way as to be able to get a little grain of salt with his rice and chillies. Just at that moment this poor crouching peasant was having his evening meal taxed by the powerful Government under which he lived, and we were certainly under the impression that he felt it.

TUESDAY, APRIL 4.

—*Bombay Gazette*: When the north-eastern division of the Malabar Hill Reservoir was nearly emptied on Saturday last, thousands of fish were found in the few inches of water that remained. The fish in question were of two kinds, the smaller having a blunt head, the larger resembling carp. The reservoir has only been filled a couple of years; how did the fish get into it? It may of course be said that they came in the main from Tulsi, but this only puts the mystery one point further back. Tulsi was a dry field three or four years since; a bund was made across the declivity, and the resulting "lake" was filled by the monsoon. How did the fish get into it? We leave the problem for naturalists to solve; the lay mind is as puzzled to account for it as was George III. to understand how the apples got into the dumpling.

—Same: The Eurasian in Calcutta who enticed a young girl away from her guardians has been found guilty of seduction, and sentenced to the wholesome corrective of three years'

rigorous imprisonment. The case was tried before the Hon. Mr. Justice Cunningham.

—The Honble W. W. Hunter, President of the Education Commission, in adjourning it to December, said:

The hardest part of our work still lies before us. During the next eight months the Provincial Committees will be engaged, each in its own Province, in drawing up the Provincial Reports; in selecting the witnesses, and in taking their evidence in public session with myself. As almost all of this work has to be done by officers who hold important positions, and have their regular duties to attend to in addition to the demands made on them as members of the Commission, it will task their energies to the utmost. But judging from the spirit in which the Commission has hitherto worked, I think we may augur well for our future.

—The Committee will sit in Bombay Sept. 1st and again at the latter end of October.

—*Times of India*: The extraordinary remonstrance of the Metropolitan of Moscow seems to have had its effect. He told the Czar frankly that his seclusion resembled cowardice and endangered the dynasty, and urged him to quit his retreat. The Metropolitan's advice has been accepted, and after several feeble efforts to propitiate the Nihilists, the Czar has consented to appear for the ceremony of coronation on the 22nd August next. We learn by telegraph that the Khan of Khiva and the Bokharan Embassy will attend the coronation so as to acknowledge in the most formal manner possible the suzerainty of the Czar. But the last Gulf mail brought us a still more important item of information from Persia. It was universally believed there that the Shah had been summoned to attend the coronation also, and that he had consented to go. The truth of this general rumour is in a measure confirmed by the telegram which fixes the hitherto unknown date of the ceremony. But if the Shah is allowed to attend in the position of a vassal, it will at last be demonstrated how completely Persia has fallen under Russian influence. This has been well known in the East for the last few years, and the sooner it is realized in Europe the better.

—On Sunday last a European, named Thomas Stevens, accidentally fell into Prince's Dock. On observing the occurrence, Jaffer Cassum, a muccadam of workmen, immediately jumped in after him and succeeded in rescuing him.

WEDNESDAY, APRIL 5.

—*Overland Mail*, Mar. 17: The Am. House of Representatives, by 199 votes to 42, has passed the Bill prohibiting polygamy. It goes to the President for approval. The majority overcame all efforts of the Democrats to amend it. The minority were all Democrats. Salt Lake City has quietly received the news of the passing of the Bill, but as the measure prohibits the Mormons from voting or holding office, legal resistance is expected.—The court-martial on Sergeant Mason, the man who attempted to shoot Guiteau in his prison, have found the prisoner guilty, and have sentenced him to dismissal from the service with dishonour, and to confinement with hard labour in a penitentiary for eight years. Mr. Lincoln, the Secretary for War, has approved the sentence. A petition for his pardon is being extensively signed.—According to a despatch from Memphis, the entire country between Cairo (Illinois) and Vicksburg (Mississippi) is submerged, the water in several instances extending into the interior for a distance of thirty miles from either bank of the Mississippi River.—To prevent disturbance from a strike of railway labourers at Omaha, Nebraska, 400 troops have been concentrated there. They maintained order for two days, but on March 12 a mob annoyed them by throwing stones and striking the officers. A squad of soldiers then charged the mob. Several of the rioters were bayoneted, and one man died.

—The trials of Anti-Jewish rioters in Warsaw have been concluded. Seventy-seven persons

have been sentenced to imprisonment for short terms; 149 have been fined various sums, from one rouble up to twenty-five (or from 2s. to 27. 10s.); 130 have been acquitted. In this list no account is taken of 250 rioters who shortly after the disturbances were transferred by rail to St. Petersburg.

—The French Senate, on March 11, reversed the decision of last July on M. Jules Simon's amendment on the Compulsory Education Bill, by which "Duty towards God" was inserted at the head of the curriculum of primary schools. When the Bill was sent back to the Chamber last year it refused to agree to this amendment, and, on March 11, the Bill once more came before the Senate, when M. Jules Simon again moved his amendment. He explained that he did not desire any theological teaching, but simply that the schoolmaster should teach the old morality of past generations as an honest manly father of a family. He was asked what God he meant. He meant the God acknowledged by all religions and by all spiritualistic philosophies—the God called to witness by the juror and proclaimed by every successive Constitution, even that of 1793. He asked the Senate to erect a barrier against moral contagion, against advancing impiety, and against Bills which were actual insanities. Some consolation was necessary for the less fortunate classes, as also for soldiers who marched to fight with "God and Fatherland" on their lips. M. Jules Ferry, in his reply, described M. Simon's amendment as a political manoeuvre on the part of the Clerical party, and, on a division, the amendment was negatived by 158 to 116. The discussion of other amendments was adjourned.—

—A conference and public meeting was held on March 15 at Exeter Hall to consider the question of the opium traffic. Lord Polwarth presided, and several medical missionaries of long experience in China attended, and related their experiences of the extent and effects of opium smoking.—The testimony was unanimous that the habit was mentally, morally, and physically destructive, especially to the working classes, who were compelled to spend two-thirds of their earnings to satisfy a craving that increased continually. The speakers had no experience of and did not believe in the existence of moderate smokers, and while a few cases of cure were mentioned, it was held that reform was hopeless except under very exceptional circumstances. It was stated that the Chinese, even those who indulged in opium smoking, looked on the habit as a vice, and that the merchants who dealt in the drug in Shanghai would not permit a smoker to remain in their employment. So strong was this feeling, that Chinese Christians would not permit the introduction of an opium smoker into the Church. It was estimated that of the entire population about 1 per cent. smoked opium, or 6 per cent. of the adult males. A resolution was adopted condemning the opium traffic and calling on Parliament to take the subject into early consideration.

—The unfortunate Dowager Lady Lytton died at Sydenham on the 12th in her seventy-eighth year. Her name was very prominently before the public at one time in connection with her domestic difficulties. The last that was heard of her was when she published a "Story of her Life," in the late Dr. Kenealy's *Englishman*.

—*Indu-Prakash*: Curiously enough, Pundit Dayanand happens to discover that the theosophists are ignorant of what they profess to know, not before, but after he finds that they refuse to recognise him as their head. On the other hand, the theosophists give up recognising the Pundit as their head when they find that it is not "safe" to stick to him, but must court the good graces of Zoroastrianism while they are in Bombay, of Buddhism while they are in Ceylon, of Atheism while they are with Mr. Bennett. It is only reasonable to infer from these undeniable facts that the two courted each other's company and praised each other,

just because each expected "help" from the other. Each thought that by so doing he would rise in public estimation and become popular. On no other supposition is it possible to understand how the two could be friends for two years and tell the public suddenly at the end of that period that the one did not know the other was something different from what he believed him to be. One thing is certain—both commenced with what the public was asked to believe was "sublime," and both have now come down to the "ridiculous." Let us hear no more of either.

—We acknowledge with thanks, the G. I. P. R. *Monthly Guide* for April, with Time and Fare Tables. Price, 1 anna.

—We have also the pleasure to acknowledge receipt of the *Indian Railway Travellers' Guide* for April, published at the *Bombay Gazette* Office. Price 8 annas.

—*Indian Chr. Herald*: The report of the Bengal Mission of the Free Church of Scotland for 1881, just to hand, opens with the intimation that "the Rev. K. S. Macdonald was set free in January from Institution duties in order to give himself to the organising and developing of the Evangelistic work of the Mission among the educated non-Christian classes of Calcutta and its neighbourhood."

—*The Indian Churchman* mentions the death, by Cholera, of the Rev. J. D. Cunningham, Chaplain, of Howrah.

—Same: Mr. Grant Duff visited a celebrated Hindu Temple at Perur on Sunday, March 5th, and we are glad to find that the *Madras Times* rebukes the Governor for this public scandal to the religious feelings of Christian people in India. Our contemporary says:—

"One point which marks the visit to Coimbatore, and which gave a great deal of offence to the Christians of the place, was the selection of Sunday as the day for visiting the famous Perur temple. So strong was the feeling aroused and the scandal caused by this act of the Governor's, that several persons refused to lend their horses and carriages to take part in the affair, and many who loudly complained against the desecration of the Sabbath, in Lent too, felt compelled, by their official position, to assent to whatever the Governor proposed. When Lord Canning proposed a similar thing in the Punjab, Lord (then Sir John) Lawrence refused to budge an inch, or to give orders for his subordinates to do so, and told Lord Canning to his face that Sabbath travelling was not done by Government officers in the Punjab. The Viceroy accepted the rebuke, and never after arranged for Sunday journeys. And if men of Lord Lawrence's backbone had spoken similarly to Mr. Grant Duff, no harm, but rather good, would have resulted. We noticed that the reports of the visit to Perur avoided the name of the day of the week on which the visit occurred, and spoke of it as having taken place on "the fifth of March." Trivial as the occurrence may seem, and captious as our remarks may be considered, we must yet protest against the lawful rest and religious scruples of Government officials being broken in upon by visits of pleasure made by the Governor of the presidency on a Sunday. Whether such visits be right or wrong in themselves, we do not enquire or decide, but no Governor or any one else in authority in this presidency has a right to give orders or make arrangements, which necessitate their subordinates spending Sunday in a manner repugnant to their own feelings and convictions, not to speak of the loss of the day as one of rest to which they are legitimately entitled. The scandal and dissatisfaction felt by the people of Coimbatore are not to be ignored, or held to be of little worth."

—*The Methodist* (American): We have, in recent years, read often with growing amazement that Sunday-schools are depended upon by the church to give her children religious instruction. It is a most astonishing theory, for it implies a communistic order of ideas—that children are not in the custody of particu-

lar persons called parents, but of a body of persons called a church. If the church has in this communistic fashion forgotten all about parents, and undertakes to do without their service of childhood, it is not very surprising that the Sunday-school is "regarded as falling short of its duty." One good mother is worth several millions of Sunday-schools; and no possible Sunday-school can ever be the mother's work. If any are troubled on this subject, they will do well to labor for a restoration of parental obligations rather than for a Sunday-school which shall do away with any moral and religious uses for parents.

—Louisville (Kentucky) has been stirred by the preaching of Mr. Barnes. A correspondent of the *Herald and Presbyterian* recently wrote: Last week we had an opportunity to attend one of his services. They are held in the Chestnut Street Baptist Church. "Brother Barnes," as he is called by the daily secular papers, is a son of a Presbyterian minister, educated for the ministry, and was once a foreign missionary; but does not now sustain any relation to the Presbyterian Church. These services are held each afternoon and evening. Crowds go to hear him, so that every available part of the house is filled. Perhaps no one questions his sincerity, certainly not his earnestness. His daughter Marie, with her little organ and sweet voice, assists her father in the service of song, and they do nearly all the singing, and he all the praying. Some of the songs are very sweet and touching, finding their way to a devout heart. The daughter reads the Scriptures, on account of some defect in Mr. Barnes' eyes. His style of preaching is emphatically exegetical, in which he seems efficient and happy. He is quite peripatetic, not confining himself to any one part of the pulpit. After the sermon he invites persons willing to confess faith in Christ to go forward. Then singing, praying and exhortation are interchanged. Those who avail themselves of the opportunity are addressed individually in words of instruction and encouragement, and often special prayer is offered for individuals.

Another part of the service follows, which is for any one having bodily ailment to go forward and exercise faith in Christ's healing power. At this service more than twenty accepted. Each one of these was addressed also, and enjoined to believe in the Saviour's healing power, and each one was anointed.

THURSDAY, APRIL 6.

—The Bombay Ice Manufacturing Company have new machinery, and hope to turn out 30 tons a day.

—*Bombay Gazette*; Kurrachee, 5: The sentence of death passed on the young sepoy who ran amok at Jacobabad and murdered seven persons was confirmed to-day by the Sudder Court.

Meer Ali Murad of Khairpore has been fired at and wounded. Mr. Sinclair, the Collector of Shikarpore, accompanied by the Police Superintendent, has gone to His Highness's territory to hold an inquiry. Ali Murad is the son of Mir Sohrab Khan Talpore, and was born in 1815. His eldest son died in October, 1874, leaving a son, who is the heir apparent to the chieftainship of the Khairpore State. Khairpore, the capital, is situated about fifteen miles east of the river Indus.

—The Str. *Hyduspes* with English Mails left Aden for Bombay, Wednesday, 4 a. m.

—*Times of India*: President Arthur, has, according to Reuter, vetoed the bill for the exclusion of the Chinese "from New York." The bill, however, had a much wider extension than Reuter gives it, for it applied to the whole of the United States. It was passed on the 9th March in the Senate by 24 votes to 15, all the negative votes being Republican Senators. It provides, according to the telegraphic summary in the *Times*, "that from 90 days after its passage until the expiration of 20 years the coming of Chinese labourers to the United States shall be suspended. It exempts from

exclusion Chinese merchants, teachers, students, travellers, and diplomatic agents, also labourers who were here when the last treaty was ratified; but all are required to produce Chinese passports, personally identifying them, which must be endorsed by the American Minister or Consuls in China, and also prohibits the admission of Chinese to American citizenship." It was impossible that such a sweeping measure should escape the Presidential veto, and it seems to have been carried through the House, as well as through the Senate by the influence of wire-pullers on the Pacific Coast, and it will be remembered that the State of California has often attempted to pass a State Law to the same effect. Hitherto, the United States have offered a welcome to all foreign labour, and it would have been strange, indeed, if the whole country had been suddenly closed to the Chinese.

—The Earl of Crawford has summoned to his aid a number of Spiritualists—two ladies and two gentlemen. When the mail left they were at Dun Echt, endeavouring in clairvoyance to see the violation of the tomb and what followed. The experiment had not succeeded.

—The alleged massacre of 200 girls by the King of Ashantee is denied.

FRIDAY, APRIL 7.

—*The New Dispensation*: Instead of Divine Service the Positivists have their Service for the Festival of Humanity. In this caricature of holy liturgy, prefixed to Dr. Congreave's annual address, occurs the following prayer,— "Great Power, whom we here acknowledge as the Highest, Humanity, whose children and servants we are; from whom we derive everything, and to whom we are bound to render everything; may we all seek to know thee better, that we may love and serve thee better; and to this end may our affections become more pure, true and deep, our thought larger and more vigorous, our action firmer and more energetic, that so, according to our measure, in our generation, we may hasten the time when thou shalt visibly to all take to thee thy great power and reign; when all kindreds and nations, all the members of the human family now so torn by discord, shall, by the power of the unity of thy past, place themselves under thy guidance, the living under the government of the dead, and, bound together by mutual understanding and affection, each take their due part in the work of human advancement, in peaceful union moving forward through the coming ages to a more and more perfect state, to thy glory and the common welfare of the countless generations of men and man's dependants, who shall in succession possess this thy beautiful planet, the earth, which is thy home. In communion with thee in communion with thy Past, and with thy Future, may we keep this great aim ever in our sight to strengthen and ennoble our whole life and work.—Amen." This so-called prayer is nothing but a comic address to Nonentity, whose romantic unreality cannot fail to excite pity and ridicule.

—Same: Jesus could never tolerate hypocrisy. Those who assumed the externals of religion and went through pious forms, cherishing in their hearts the lusts of worldliness, and feeding those lusts upon the credulity, the ignorant impiety of the poor, provoked his dreadful denunciations. He feared not their apparent power, he heeded not their apparent learning, but shot at them the shafts of his bitter speech, and called them "a generation of vipers." Because these are men, met in every age and country, who would neither themselves go to heaven, nor allow others to do so. Jesus could not bear the cunning and the wily, who would cover the want of their faith with vain disputations and worthless sophistry, speaking as if they had great earnestness in the cause of God while they have none, and whose one object of jealous care is to see that men do not exchange sinfulness for

repentance, and carnality for faith. He could bear any amount of the absence of holiness but he could never bear the absence of faith. Secret sinning and mouthful professions of righteousness, the hatred of good men at heart, and profuse admiration of prophets and saints in word, all this excited in Jesus the heroic resolution to expose the rottenness of the children of sin and crush the emissaries of Satan. Such men need not necessarily be incorrect in their lives, on the contrary some of them may be quite punctilious and full of zeal. But Christ invariably cried "Wo unto them." The victims of mistake and passion deserve pity but the deliberate slaves of conscious wickedness and religious vanity are only fit for the fire and brimstone which Jesus hurled at them.

—Death last week, 446.

—A Confirmation service was held last evening at the Cathedral, when twenty-nine candidates presented themselves, fourteen males and fifteen females.

—The Bishop of Colombo still continues his quarrel with the Church Missionary Society. His latest effort in this direction has been to prevent an evening service, which has been held in one of the churches at Jaffna from time immemorial.

—The authorities have not been successful with their first Commissariat frauds prosecution. The Punjabee, Wali Mohammad, who was charged with having offered a bribe of Rs. 1,000 to a Baboo clerk of the Calcutta Commissariat Department, has been discharged.

—The following changes in the Ecclesiastical Department are notified:—The Rev. G. B. Streeten, chaplain of Sattara with Mahableshwar, goes home for 14 months, and is succeeded by the Rev. H. W. Bagnell. Mr. Bagnell's place at Kirkee is taken by the Rev. W. Jones. The Rev. P. H. Le Feure, chaplain of Deolalee, goes home for six months on urgent private affairs. The Rev. A. L. Onslow, who returned from furlough last week, has been appointed to officiate at Surat.

—There has been a meeting in Bombay to consider the question of a Hospital for Animals. Mr. D. M. Petit complained of the system of inflicting heavy fines on poor cartmen, who had no means of getting their animals cured. It was therefore the bounden duty of those humanely inclined, and particularly of those who derived large profits from the local trade, to make arrangements to alleviate the sufferings of the dumb creatures.

Selections.

THE SABBATH.

THE LORD'S-DAY IS EVER A LOVED DAY WITH HIS PEOPLE.

"THERE was a Sabbath in Eden; and if needful then, how much more now, amid all the manifold toils and conflicts of our present fallen condition? If even with such a day we are so prone to sink into carnality and earthliness, what would we be if entirely deprived of its divine and ever helpful influence. It is well, when at any time tempted to its violation, to bear in mind that the Sabbath, unlike mere Jewish and temporary ordinances, has a central place in the ten commandments; and that these commandments alone had the marvelous honour put upon them of not merely being twice written by the very finger of God, on tables of stone, but of having been proclaimed, by His own voice, in the hearing of thousands. What could more emphatically intimate the binding obligation of the Sabbath, or show that it was designed, not for Jew only, or for Gentile, but for man in all ages and in all climes?

Doubtless, to many the Lord's-Day is often a weariness. They are grieved when it comes, and glad when it goes, just because, their eyes being unopened and their hearts untouched, they have no spiritual tastes, no intimacy with

God, and no realization of divine and eternal things. But it is not so with those who, through faith in Jesus, have passed from death unto life. The love everything that is His, and therefore they love His day. It is to them the sweetest day of all the seven. Every hour of it is dear to them, and they readily join with the Psalmist in saying, "This is the day which the Lord hath made; we will rejoice and be glad in it."

"O day most calm and bright!

The week were dark but for thy light,
Thy torch doth show the way."

"A world without a Sabbath," says one "is like a man without a smile, like summer without flowers, like a homestead without a garden." Truly, then, whatever it may be to others, the Sabbath of the Lord is a delight to the saints—a true joy, a type of heaven—and brings sweetly to mind their risen Lord, the home He is preparing for them, and the rest eternal on which they are so soon to enter. "I was born on a Sabbath," says David Brainerd; "and I was newborn on a Sabbath: and I hope I shall die on a Sabbath-day. I long for the time. Oh, why is His chariot so long of coming!"

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. 58. 13, 14.

ROMANISM IN ROME.

(From a letter by Dr. Field in N. Y. Evangelist.)

Among the peculiar features of the Church of Rome is the great number of religious orders, both of men and women. Among these are some which are very beautiful, especially those which are devoted to works of charity and mercy. If I were an anti-Popery lecturer, I would be very careful never to underrate either the virtues or the services of the Sisters of Charity. There is no arguing against those who are doing the work of Christ so humbly, so patiently, and so heroically. When I go into the Hospitals, and see how they minister to the sick and watch by the bedside of the dying, I am compelled to say, This is true Religion! Indeed I rejoice to own it and to declare it for the honor of Religion, for I am unwilling to admit that such devotion and self-sacrifice can be inspired by any lower motive than the love of our Divine Master.

Several years since a number of monks, of the order of Trappists, volunteered to go out on the Campagna, which is the very hotbed of malaria and fevers, and try to reclaim it by the extensive planting of the Eucalyptus tree. They took an old monastery which had been abandoned because of the deadly atmosphere around it, and there they set themselves to fight against the pestilence. The first dozen that went out *all died*, but others stepped into their places, like soldiers on the battle-field, and kept up the struggle with death. The one who showed us about, and who had a very fine face was yet pale and haggard, with sunken eyes and sallow cheeks, as if death had already marked him for her own. But the work begins to bear fruit. Already the Campagna around the monastery is less pestilential than it was, and the monks hope that in time the waste may be reclaimed and made fit for human habitation. But it may yet cost scores, and even hundreds, of lives. Thus these devoted men will save others' lives by the sacrifice of their own.

The same devotion marks many of the missionaries of the Catholic Church. When I was in India I heard the strongest testimonies to their self-denial; how they lived among the people, lying down in their wretched huts, and partaking of the roughest fare. I shall never forget a young French priest whom I met in Java. He was a man of education and of gentle

manners. I asked him how many fellowlaborers he had in the Malayan Archipelago. He replied "Une petite vingtaine," literally a little twenty, or hardly twenty. There were just seventeen. "And when do you expect to return to Europe?" "JAMA IS," was his answer—NEVER. He had entered on the work for life, and expected to endure hardness as a good soldier and to die at his post.

Were all monks like these, or all nuns like the Sisters of Charity, we should find it hard to reason against a Church which had such representatives. But unfortunately the impression made by these instances of self-denial is immediately offset by the appearance of other Religious Orders, who are distinguished only by their sloth and uselessness. Rome is full of monks; I meet them on the street every day. They are not attractive; once in a while one sees a monk with a really fine face, but more often they are coarse, not only in their dress (which is prescribed by the rules of their order) but in their features. There is no expression of spirituality, and not even of common refinement. But perhaps, though of humble origin and condition, they are engaged in some lowly but useful occupation. This was my first thought, and I inquired eagerly what was the nature of their spiritual services. In America we do not think a man amounts to much who does not earn his living. With this American instinct in me, I asked, What do these men do for a living? And I could not find that they did anything. They sow not, neither do they spin. They neither preach nor teach; they are not parish priests nor instructors in schools, nor are they engaged in any works of charity. They are not even laborers in the fields, like their brethren on the Campagna, though they are generally sturdy fellows, who look as though they could very well hold the plough. What then, I ask a second time, do they do? and I find that they do absolutely nothing that is of use to anybody. They may intone a prayer or two in the chapel of the monastery at matins and vespers, but for the rest of the day they lead an idle and useless existence. They are mere drones in the hive, producing nothing themselves, but living on the labor of others. They are a burden on the industry of the country, the mere sight of whom is enough to make us understand why Italy, as well as France, is endeavoring to get rid of the Religious Orders.

With our American ideas, we cannot understand how great bodies of men should be willing thus to live in idleness, or how any man who has a spark of true spirit within him could so far forget his manhood as to accept of alms. But here there are whole Orders of Mendicants, which subsist only by beggary, and indeed make that a part of their title to the reverence of the faithful. So far from considering it a disgrace, it is a mark of superior virtue, which, when carried to the extreme, entitles its possessor to the honors of sainthood. Only a few months ago the Catholic world was stirred by the canonization of three saints here at Rome, which took place with all the pomp and ceremony of the Church. One of these newly-discovered saints was a Frenchman named Fabre, who died a hundred years ago. So far as I have read the accounts of his life, he appears to have been neither more nor less than a common beggar, roving from place to place, sleeping out of doors, sometimes on the steps of churches, but when in Rome generally in the Coliseum. In our country such a man would be called a "dead-beat" or a "first-class tramp," or by any other contemptuous word by which we are wont to designate a worthless vagabond. We should say that he ought to be taken up under the vagrant act, and put in the workhouse to earn his living. His mendicancy would be none the less offensive because disguised under the name of religion. Religion is poor apology for an idle and useless life. Yet in the esteem of the Catholic Church, this very life is meritorious in the sight of God, and to be admired and honored by

men; and so this holy beggar is canonized as a saint, and all the pomp of St. Peter's is put in requisition to enthrone him among the noble army of martyrs who are to be held in perpetual veneration.

If we were to inquire into the history of some of the earlier saints, I am afraid we should find that the lives they led on the earth were not much better than that of poor Fabre. Some of those who have been enrolled in the calendar for ages, and had churches erected in their honor and bearing their names, if they were living nowadays, would hardly be regarded with excessive veneration. Here in Rome is a Church of Saint Onofrius, which is much visited by strangers because of the extensive view of Rome which it commands, and because in the Convent which adjoins it Tasso died. And who was Saint Onofrius? Mrs. Jameson, in her "Sacred Art," gives this interesting record of that holy man:

Saint Onofrius was a monk of Thebes, who retired to the desert, far from the sight of men, and dwelt there in a cave for sixty years, and during all that time never beheld one human being, or uttered one word of his mother tongue except in prayer. He was unclothed except by some leaves twisted round his body, and his beard and hair had become like the face of a wild beast. In this state he was discovered by a holy man, who, seeing him crawling on the ground, knew not at first what live thing it might be.

We should say that such a man was not only like a wild beast, but *was* one. Such a spectacle of degraded humanity may still be seen in India, where the fakirs gain a reputation for holiness by living more like animals than men. I have seen them at the great Méla, or gathering of pilgrims at Allahabad, and never did I look upon any human creatures more loathsome and disgusting. They sat upon the ground, with their persons half naked and smeared with filth, and their hair knotted and twisted, and sometimes bound with ropes. In a word, they looked very much like Saint Onofrius. Yet such creatures, more beasts than men, the Church of Rome holds up as the very ideals of humanity, and as worthy of the veneration of the Church in all the ages to come.

Such reflections as these check my enthusiasm for the Church of Rome, with all its attractions, its architecture, its paintings, and its music, and even with the undeniable virtues of its Sisters of Charity. With all its poetry I find that there is mingled a great deal of prose, and indeed, in striking a balance, that the repulsion is stronger than the attraction. Perhaps the reason of this will appear more fully when I add some further observations in another letter.

H. M. F.

A CHILD CHRISTIAN.

By Rev. H. M. Morey,

How old must a child be to become a Christian? Can a little child really be a Christian? The period of doubt upon these questions has long since passed away. My own faith in the conversion of little children, dating as it does from my own boyhood, has lately had an interesting confirmation that I want to tell of for the sake of others.

I met a dear little girl, Lucia Foster, for the first time in her sick room. I went there to try and comfort her, but found comfort instead. She was a bright, intelligent Christian, and her faith in Christ and her love for Him made her face radiant as we talked of the Saviour. There was a quick grasping of religious truth, and an eager response that was delightful. She was then a little over nine years of age; but when this religious experience began, none can tell. On calling at the house one day last June, I found that she had expressed an earnest desire to be baptized. I asked her if she would not like also to join the church. She had not thought of that as possible, but was very much pleased with the idea. Arrangements were

made, and we had a delightful service in the sick room where she was baptized, and the communion was administered to the little disciple, her parents and grand-parents and many other friends being present and joining in the service.

One day her mamma said to her as she seemed a little better, "If you get well, we'll praise the Lord—wont we, Lucia?" But the little child's faith went deeper than the mother's: "Why, Mamma, we'll praise the Lord whether I get better or not." That is one of the sweetest words of simple, childlike faith that I know of. Our faith is too much like that of Jacob—we would bargain with the Lord, and will serve and trust Him, if He will only do certain good things for us. But the dear child's faith is of that unbargaining, unquestioning kind, that she would praise the Lord whether He saw fit to give her health or not.

She seemed to know of her approaching end even better than her friends, and tried to study the kindest and sweetest ways of telling them that it was to be, and that it was all right. And even when she was called to great suffering, her faith failed not. A few nights before she died, she had been talking with her mamma about death, and said she wanted to sing Beulah Land. Her father, who had been asleep in the next room, heard her, and came to the door and listened as his little girl, in the night and near to death, sang.

The Saviour comes and walks with me,
And sweet communion here I see;
He gently leads me with His hand—
For this is heaven's border-land.

What a vast contrast between the Christian philosophy of little Lucia, that could transform a dying bed into "heaven's border-land," and the hopeless philosophy of the skeptic who uttered these pathetic words over his brother's coffin: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive to look in vain beyond the heights."

—N. Y. Evangelist.

GOING INTO IT?

THE ONLY WAY TO GET ANY HARVEST.

No one can object to a good crop; but whilst there are many millions who desire nothing more than to have the chance of gathering plentiful harvests from broad acres of land, how few care to take the trouble necessary to secure an eternal reaping; and even amongst those who are sufficiently wide awake to care to get for themselves a crown, how very few are ready to go out and toil in all weathers for the Salvation of others. Yet there never has been and never will be a good spiritual crop, without good hard spiritual work to get it.

Even the land which has been often cropped gets into a sad state in very few months. No farmer is stupid enough to suppose either that the land will be sure to bring forth a crop because it did so last year, or that it will make a good return if kept to the same thing year after year. No, no! there must be new effort, new instruments, new seeds, time after time, and always plenty of new trouble and toil, or else there cannot be a good crop.

How utterly absurd to suppose that people will become good just because they have heard all about it, or that any one will continue to serve God without being, by proper means, kept up to their duty all the time! Father, mother, if your children, whom you have brought up so well, are not to go to hell from your own fireside, you will have to rise up and call upon God, and do something, such as you never yet have done, to get them saved. And if you want your own soul to keep warm with the throb of dying love, and burning with desire for more of God, and more souls for His kingdom, you will have to give yourself up daily more and more to Him, and to His work.

And ploughing is no kid-glove business. Trudge—trudge—trudge over the heavy new-

turned sods, burdened with a weight of soil on each foot, right along, and back again, very nearly over the same ground again, and again, and again. Trudge—trudge—trudge, miles away from any other human voice, with the wintry wind whistling by all the time, and your hands well nigh benumbed with the frost. Trudge—trudge—trudge by the hour all day long; then home for a few hours' rest, and up long before daylight to get ready to trudge again. One or two shillings a day for it all, and precious little of the harvest at the end, perhaps. But this is the way the harvest is got, and somebody gets it.

Great spiritual harvests are not got by the fireside. It is not by listening to nice descriptions of what may be got, and of the best plans of action, that people get their own souls renewed in righteousness, or bring haughty sinners into the fold. Those who want to be saints must lay aside their fancies and go right out into God's service, leaving their fancies and their comforts behind them. God wants some real ploughmen who are not afraid of dirt, cold, storms, stones, snakes in the grass, or any sort of hard labour. He has thousands of ladies and gentlemen who discuss matters, and enjoy seeing a fine crop. Will you be one of the sturdy toilers, unnoticed, despised, sneered at, especially in the religious world; one of the common, vulgar, rough do-anythings who tear up the soil? Will you watch against the first suggestion of an easier path, and run to the Lord to wake you up and keep you from any approach to ease and rest, as you would pray to be kept from the plague?

How hard, and dark, and wilderness-like does the untilled land look! And yet how much more hard and cold and dreary is the great big world of the unsaved! Even as one looks over the faces of a vast congregation gathered to listen to what is supposed to be the Word of God, what general indifference—how little prospect of Salvation! And, when all has been said, that can be said for Christ, and countless prayers have been offered, and tears shed, and praises sung, alas! how vast the space between the bright spots where an eager eye is looking towards the Cross! "The people are so hard here," says officer after Officer; and the old lament, "Who hath believed our report?" goes up from weary hearts continually, even amongst the blaze of The Army's grandest successes.

There is no hope for the world but in the determined efforts of God's chosen ones. It will not reform itself. It cannot be reformed. The hard crust of every heart must be torn up with the Salvation plough. The fallow ground must be well broken up, and the right seed put right in, down there, underneath the surface in the heart; or else the miserable scene of lost and desert waste will continue even to the end.

Unless men and women can be found earnest enough, violent enough, strong enough, with a clear enough understanding of what needs to be done, and an unbending enough resolution to go straight on and do it to the end, the world will remain a dark desert of sin, and Satan boast to the end that he laughed at the purposes of the Most High, and brought all His plans to nought. Religious newspapers may admit, in mincing language, the horrible state of things, when the secular press has forced it on the public view. But "religious" newspapers, and "religious" men, as a rule, can only be expected to criticise and condemn the men who jump over the fences of their etiquette, and get into the furrows ankle deep.

Comrades! the great, wise Master says, "Go work, this day." Let us reply to every sneer, to every act of opposition, by some more work. Let us go trudging on through good report and evil report, through honour and dishonour, through sunshine and cloud alike. If we do our duty, God will see to the harvest. More "Blood and Fire," more plain talk about Hell and Heaven, death and judgment. More prayerful, believing, persistent dogging at

men's consciences. Let us go right through the world with this Salvation. We must! We will! —(War Cry.) R.

WHAT BECOMES OF INFIDEL LEADERS?

BY REV. C. J. WHITMORE.

DURING the past thirty years of my life as a Christian worker and minister in London, I have come into contact with twenty of the leading lecturers and writers on the side of unbelief. Nearly all of them have been lecturers in London; some of them writers in *The National Reformer*, and other infidel papers; some of them secretaries of branch societies. Of these twenty, only four now remain; three of these have lately been engaged in speaking and writing accusations against each other, and the fourth holds a very doubtful position between Christianity and unbelief.

Leaving these four, there are sixteen to account for. What has become of these sixteen infidel leaders in London during the past thirty years? They have all left their infidelity, have turned to Christianity, and openly professed their belief in its facts and teachings! I subjoin initials, and an outline sketch of each of these once-infidel leaders in London.

1. T. C.—This most talented leader of infidelity was well known as a lecturer at the Hall of Science. But he became converted, and is now far more widely known as a lecturer on Christian evidences.

2. J. B., once a Wesleyan preacher, then a deist, and for years one of the secular lecturers at the Hall of Science. He was Mr. Bradlaugh's co-editor of *The National Reformer*. He was convinced of the error of his way, returned to the faith he had left, and died believing in Jesus.

3. C. S.—This man was one of the chief lecturers at the Hall of Science, and the most shocking blasphemer I have ever known. He went to Australia, professed Christianity, became editor of a Wesleyan Methodist magazine, and was editor when he died.

4. J. H. G. came to London to lecture at the Hall of Science, returned to the Midlands, when he was brought to see Jesus as his Saviour under Mr. Conder's ministry. He afterwards became a Baptist minister near Manchester.

5. J. B. B. was lecturer at the Hall of Science, and editor of a free-thinking paper. He became disgusted with the arcana of secularism, left the body, and publicly made known his recantation at Taylor's Repository Hall. Became also a minister of the Gospel.

6. G. S., one of the most talented and educated of the infidel lecturers at the Hall of Science, &c. He was led to examine and so to abandon secularism, and now lectures on Christian evidences, and is editor of a magazine published in defence of the faith of Jesus Christ.

7. H. F. was a schoolmaster, writer in *The National Reformer*, and lecturer. He also was disgusted with unveiled secularism, left it, and became a Christian. He went down into the depths of misery and want rather than accept help that would have been gladly given, in order that secularists should not be able to charge him with impure motives in professing Christianity.

8. D. K. F. was the most talented and industrious writer employed on *The National Reformer*, writing under the signature of "Free Lance." He was private secretary to the founder of secularism. But Gospel truth reached him, and he read his recantation of secular principles in Whitefield Presbyterian Church, Drury-lane. He lived a quiet Christian life, and was a member of St. Luke's, Chelsea, when he died.

9. E. E. was superintendent of the Hall of Science Sunday-school for teaching atheism to children, and lecturer in North London. He engaged in debate with some Christian advo-

cates, saw his errors, and left secularism. He became one of Mr. Spurgeon's colporteurs, and was working at the Sunday School Union when he died.

10. G. B. was lecturer at the Hall of Science, and sent thence to Northampton, where he constantly opposed Christian advocates. He was led into the light of Christian truth in the place where he had lectured against and opposed it, and now preaches the Gospel he once despised and rejected.

11. E. C. was secretary of the South London Secular Society, and lecturer in South London. He was brought to know truth from error, and became an earnest propagator of Christianity.

12. F. M. E. was one of the leaders and lecturers among the infidels of North London. He was converted at one of the theatre special services, and became an advocate of Christianity under the auspices of the vicar of St. James's, Pentonville.

13. J. S. was one of the earlier lecturers and leaders, also in North London. Like the foregoing he also was converted at the theatre special services. He became a member of the Open-Air Mission, and, while working for daily bread, he freely preached the Gospel he once despised, at every opportunity.

14. W. O. B. was a lecturer at the Hall of Science. He afterwards recanted his infidelity, and became one of the advocates of the Christian Evidences Society.

15. J. H. was one of the most determined opponents of Christianity in North London, lecturing against it constantly under the arches of the Midland Railway. At one time he was in great distress, and a Christian friend sought him out, comforted and helped him. This practical Christianity commenced his conversion. He left London, became a hearty, joyful Christian, and wrote to his former friends bearing earnest testimony to Gospel truth.

16. J. K., not known as a lecturer, but thoroughly well known as an opponent of the Gospel and leader among secularists. He also has recanted his infidelity, and I have seldom seen a happier face than his when recently he met me in the house of God, glorying in Christ. I had known him as an infidel for thirty years.

What, then, has become of these lecturers at the Hall of Science, these writers in *The National Reformer*, these infidel leaders of past years? Thank God! they have turned to Christianity and salvation. Will not those who followed them into evil and danger, follow them into cleansing, safety, and eternal life by Jesus Christ? —(Christian.)

Miscellany.

—Carlile:

Does any one ask, how the Deity could so unite himself to the man Christ Jesus that the character manifested by him should be a manifestation of the character of the Deity? I answer that I do not know. Neither know I how the Deity so united himself to the flaming fire in the bush, or the glory that appeared on Mount Sinai, and that rested on the tabernacle, that the movements of these appearances and the voices that issued from them, could be regarded as a manifestation of the character of God. I cannot explain how the human soul is so united to the body that the acts of the body may be regarded as the acts of the soul; and that the motions and gestures of the body should be a manifestation of the tempers and passions of the soul. When I see a man's eye flash, and his teeth set, I know his soul is angry; and when I see his face smile, I know that his soul is pleased. But how such drawing and contracting of muscles should carry home to my bosom an instantaneous impression of the feelings or tempers of an immaterial soul, is altogether beyond my comprehension. Nevertheless I have no doubt of the facts. So, although I cannot explain how the Divine

nature could be so united to the human, that the tempers and dispositions of the man, should be an expression of the character and dispositions of God; I should never regard my inability to explain such a fact, as a reason for discrediting it, provided it be established by sufficient evidence.

—Zion's Herald:

It is no exaggeration to say that Russia has to contend with even a greater fiend than Nihilism; and that is universal drunkenness among the lower, and especially the agricultural, classes.

For over twenty years the Russians have been making laudable efforts to improve the condition of the millions of serfs liberated by the action of Alexander II. Parcels of land were awarded to them on their liberation, for which they were to pay, at certain periods, moderate sums in the form of rent, so that in time the land would become theirs. Instruments of agriculture were given to them at a moderate price, seeds were donated, and back-rents remitted to many who were not able to pay.

But in spite of all these advantages their poverty became greater from year to year, and in many regions where the government was in the habit of collecting a moderate revenue, it now gets absolutely nothing; and those who would get anything from the peasants could only do so by seizing and selling what they could find. Now, why this dire poverty among a class that is generally supposed to be able to keep above want? The usual reply is, "Rum," which the Russian peasant will drink to excess whenever he can get it; and to do this he will mortgage land, and pawn or sell anything else that can be used to obtain money.

And this is not because of the poverty of the soil, for Russia is a rich land, and sparsely populated, and capable of competing in this line with western Europe. In southern Russia, whence come such stores of wheat, the earth is covered with a rich black soil, sometimes several feet in thickness, and it needs only good treatment and renewal to make it a perpetual source of wealth. Some Russian economists have complained that the liberated serfs have not land enough, and the Emperor has seriously thought of awarding them more; but on second thought he deemed it best to lighten their payments and extend the term of these. This measure has just been carried out by the present Emperor, who has released the former serfs from about \$10,000,000 of the claims against them by their former lords. But all this will do no good, in the opinion of many; it will simply give the peasants the opportunity to consume more of their burning rum. Money with them is the root of all evil, in that it enables them to drink more wildly.

—Zion's Herald:

William Chalmers had married a devoted Methodist wife. He was moral and industrious, but not religious. By nature he was pleasant, kind, and a worthy citizen. As years passed on, the writer became his son-in-law. Mr. Chalmers suffered from long, painful affliction, and died in 1845. During his illness a conversation occurred with his son-in-law, which furnishes the principal object of this article.

As nearly as memory can recall its substance, he said: "I wish to tell you how I was converted to Christ, that you may make it known for the good of others. I was moral, free, from all bad habits, but was not religious. My devoted wife talked with me and prayed to God for my conversion. On a certain Sabbath evening I went with my wife to the tea-table. After being seated, I noticed something under my plate which my wife had placed there. I took it up, and it proved to be a tract—'Quench not the Spirit.' I read and re-read the warning words, and the little tract continued to preach to me. I left the table without my meal, went to my chamber, fell on my knees, and earnestly prayed to God for mercy on me. In a short time my wife followed me, and in-

quired why I had so suddenly left the table. 'Are you sick?' I told her of my distress, and she sent for some of our praying neighbors. During the next week the little tract continued to preach, 'Quench not the Spirit.' I determined on the next Sabbath morning to go to a Methodist class-meeting, and prepared myself to do so. Knowing that a neighbor, who lived beyond me, belonged to class and was a regular attendant, I took my stand on the road-side, expecting he would soon appear. After the usual morning salutations, I inquired, 'Where are you going?' Not being ashamed of his intention, he replied: 'I am going to class;' and added, 'Will you go with me?' I told him that was 'what I was waiting for.' We went in company to the city, and that was the commencement of my going to class-meetings. During next week I was converted to God, and joined the Methodist Church. That little tract, 'Quench not the Spirit,' was the means of my awakening and conversion. Tell the people what God has done for my soul through a little tract!"

TELEGRAPHIC NEWS.

London, March 31st: The House of Commons last night negatived, by 318 votes against 279, the amendment brought forward by Mr. W. T. Marriott, M. P. for Brighton, condemning the proposal that the Closure shall be declared in a vote by a bare majority. After the division the House agreed to adjourn the debate on the original motion until Monday next.—The Marquis of Hartington, replying to a question in the House of Commons, denied that Messrs. Rothschild had purchased the Rajputana Railway. His Lordship said that negotiations were proceeding, but no decision will be taken without consulting the Indian Government.—Mr. Herbert, a magistrate in Kerry, has been shot dead.—Mr. Gladstone, replying to a question in the House of Commons, said he would consider the question of the arrears of rent in Ireland during the Easter recess.—His Royal Highness Prince Leopold is indisposed, and his marriage with the Princess Helen of Waldeck will probably be postponed.—Dr. Lamson has been found guilty of the murder of his brother-in-law, Mr. Percy Malcolm John, by poison, and has been sentenced to death.—Dr. Lamson is an American subject, and the United States Government have asked for his respite on the ground of insanity.

Barcelona, 31st: Serious riots have occurred here and elsewhere in Spain, owing to the great dissatisfaction felt respecting the terms of the new Franco-Spanish Treaty of Commerce.

Madrid, 31st: The province of Catalonia has been declared in a state of siege.

St. Petersburg, 31st: General Strelinikow, the Public Prosecutor, has been shot at and killed at Odessa. Two of the murderers have been arrested.

London, April 1st: At the University Boat-race, which was rowed this afternoon, the Oxford crew came in the winners by several lengths.—Mr. Gladstone will present his Budget on the 24th instant.

St. Petersburg, 1st: The two men arrested for the murder of General Strelinikow have been hanged.—Out of the ten prominent Nihilists who were condemned to death at the end of February, the sentences of nine have been commuted to penal servitude for life.—The *Golos* announces that the Russians have organised regular caravans to Merv, where they completely command the market.

London, 2nd: Dr. Lamson has been respited until the 18th April.—Mr. Acland, Liberal candidate, has been elected member of Parliament for East Cornwall by a majority of 200 votes over Mr. Tremayne, the Conservative candidate.—The sister of Mr. T. P. O'Connor, M. P. for Galway, has been arrested for publicly advising the non-payment of rent.—As she declined to give bail, she has been sentenced to six months' imprisonment.

St. Petersburg, 2nd: The murderers of General Strelinikow were not hanged, as was at first reported, but were respited at the last moment.—The Khan of Khiva and the Bokharan Embassy will attend the coronation of the Czar on the 22nd August.

London, 3rd: The steamers Douro and Yraracbat (?) have foundered after a collision off Cape Finisterre. Thirty-five persons from the former

vessel and sixty-seven from the latter were rescued. The loss of life is unknown.

4th: Later accounts received of the collision off Cape Finisterre state that 120 lives have been saved from the steamer Douro, but that the captain and officers have all perished. The steamer Yraracbat has lost thirty souls.—Mr. Smythe, a landlord in Westmeath, has been shot at, but escaped unhurt. The miscreants, however, succeeded in killing Mrs. Smythe, and a relative, who was staying in the house.—The Marquis of Hartington, replying to a question in the House of Commons last evening, said that after carefully considering all the circumstances, he was not disposed to disallow the Assam Labourers' Act, and had ordered that an annual report should be furnished as to its working.—Sir Robert Laffan, Governor of Bermuda, dead.—In the House of Commons this evening, the Premier made a statement concerning the condition of Ireland. The Right Hon'ble gentleman described the situation there as being without parallel for the past fifty years, and said that a complete social revolution existed in that country. Mr. Gladstone said that the constant occurrence of crimes was traceable to the influence of the Land League, and charged Mr. Healy with using inflammatory language. He added that the Government, whilst appreciating the danger of the present state of affairs, would choose its own time for making fresh proposals for the adoption of further measures.—Replying to a question in the House, Mr. Gladstone said that negotiations still continue with America for the release of the American suspects imprisoned in Ireland.

New York, 4th: A mass meeting was held here to-day to protest against the imprisonment of American suspects in Ireland.—President Arthur has vetoed the Bill for the exclusion of the Chinese from New York.

Rome, 4th: It is expected that Cardinal Zigliara will replace Cardinal Jacobini as the Pontifical Secretary of State.

London, 5th: The Government has demanded the suspension of the works in connection with the Channel Tunnel, pending the report of the Military Committee appointed to inquire into the matter.

Constantinople, 5th: The Porte, having doubts respecting the policy of the French Government in regard to Tripoli, is sending reinforcements there.

London, 6th: The *Times*' special correspondent at Constantinople states that there is a revival there of the propaganda for the restoration of Ismail.

PASSENGERS SAILED.

Per P and O Str *Poonah*, 31 : additional :

For London—Mr Holland, 2 children, and infant, and Lieut-Colonel G Hatchell.

Per Str *Singapore*, April 1 :

For Naples and Genoa—Lt Col D McNeill, Mrs McNeill and Infant, Miss Guthrie, Mrs Brake, Mr A J Lawrence, Mr A H Giles, Mr C E W Henslowe, Major J Jopp, Revd J C Murray-Aynsley, Mrs Murray-Aynsley, Mrs Copland, Lt Col A Copland, Major General Aitchison, CB, Mrs Moore, Mrs Biscoe, Major General R Cadell, Mr and Mrs W Stuart, Mr A A Hawkin, Mr W A Francken, Mrs Hart and 3 Children, Major H A B Burton, Mrs Burton and Child, Mr and Mrs King, Mr J E Mody, H E Senatore Mantegazza, Signor Michela, Count Fabricotte, Lieut Col Pemberton, Mr W Lane, Mr J Brukowski, Mr Stiven, Mr W J Cunningham, Mr C B Wilkinson, Two Chums, and Mr R H Dorman.

For Suez—Mr E Miller, and Mr Mirza Hashem.

Per Str *Daphne*, 8 :

For Trieste—Col G R C Westropp, SC, Major H de P Rennick, Mrs Rennick, Major St V A Hammick, Mrs Sealy, Mrs Woodhouse, Mr J H Sadler, Dr Atkins, Mr Geo Benson, Mr M Banyard, Mr E Janni, Mr R Boteler, Mr E A Butler, Mr A Frank, Mrs Frank, Lieut C G Barrow, Mr and Mrs Leo Ordner, Mr Ed Van Cutsem, Mr F A Foy, and Miss Foy.

For Venice—Mrs Ziegler and 2 children, Rev Mr Walz, Mrs Walz and 2 children, Rev Mr Walter, Mrs Walter and 2 children, Rev Mr Diez, Mrs Diez and 4 children, Rev Mr Shenkel, and Mrs Shenkel and child.

For Suez—Mr and Mrs Lockwood de Forrest, Mr C B Braham, Revd Mr Huttering, Mrs Huttering, Hussein Effendi and Munshi, and Rev Mr A Bourquin.

Per P and O Str *Cathay*, 7 :

For London—Surge Major G W Jameson, Miss Anderson, Miss Pattison, Miss Bellby, Capt W H Conker, RE, Mr A W Holkinson, Mr J Johnston, Mr W A Hodgkinson, Mr Blomerhassett, Mr Boardhurst, Mr J Hooper, Mr and Mrs Cordes and inf, Mrs Blaud and 2 children, Mr and Mrs Reid, and Mr Abdul Hak.

For Brindisi—Mr H J Stokes, Mr A W Railward, Mr G J S Hodgkinson, CSI, Mr G H Bayley, Dr M Thomson, Mr Ellis, Surgeon Genl W H Adley, Mr C J Groom, Mr T Lewis, Mrs Steal and child, Mr A M Smith, Col Gordon, Col C Ballant n, A lady and infant, Col Morton, Mrs Mignion, Lt T H Farrer, and Mr Lamb.

For Venice—Mr M Sandy, Mr and Mrs Anderson, Sur Major H King, Col and Mrs Sim, Mr C S G Cleverly, Mr C F M Cleverly, and Mr and Mrs Ede and child.

For Suez—Count Seebach, Major Gen Macintyre, Mr C Hunter, Miss J R Scanlan, Capt and Mrs Patch and child, Mr Ryder, and Mrs Dyer.

For Aden—Mr and Mrs Nwayen Swamee and 2 children, and Capt Fletcher, RA.

For Gibraltar—Capt H Elsaile.

PASSENGERS ARRIVED.

Per Str *Armenia*, 1, from Liverpool :

Major Hill, Mr W E Richardson, Mr Keogh, Mr and Mrs Quanbrough, and Mrs Phelps.

Per P and O Str *Rome*, 4 :

From Gravesend—Col Mrs and 2 Misses Dansterville, Mrs Read and 2 children, Col and Mrs E G Jenkins, Mrs Unwin, Mrs Fairweather and infant, Miss Ketchley, Mr and Mrs Angus, Mr A Boyle, infant and child, Mr, Mrs and Miss Meade-King, Mr and Mrs Elmore, Messrs Frank Bailey, A McBean, J P Cathrop, P Allen, S Q Wyatt, Geo Coggins, J Murray, and E Parker.

From Brindisi—Col Bonus, Capt D Peebles, Sir W W Arbuthnot, Bart, Major and Mrs A J Shepherd, Mr and Mrs Hugh Cox, Messrs P Tobin, James Scott, J Hunter, J A Grant, H C Hopkins, and Proctor-Sims.

From Venice—Capt Coulson, Dr and Mrs Bellew, and Mr Stanley Harris.

Domestic Occurrence.

DEATHS.

HEARN—March 21st, at Kaladgi, Ruth Margaret daughter of the late Michael Hearn.

WADE—March 30th, at Byculla, Bombay, Alice Mary, youngest twin daughter of James and Louise Wade, aged 1 year and 3 months.

MELLING—April 1st, at Khandalla, of heat apoplexy, Jane Maria wife of S F Melling, aged 21 years and 3 months.

"BOMBAY GUARDIAN."

Subscriptions received from 1st to 8th April 1882.

C. Macdonald, 1st April 1883, Rs. 10-14; Rev. Hormazdji Pestonji, 3rd February 1883, Rs. 7-10; Miss H. Schwartz, 1st March 1882, Rs. 7-10; Mr. Wright, 30th June 1882, Rs. 1-10; Rev. S. P. Jacobs, 31st December 1882, Rs. 7-12-6.

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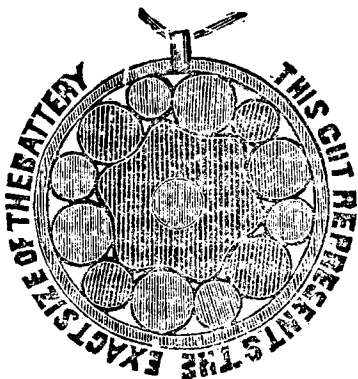
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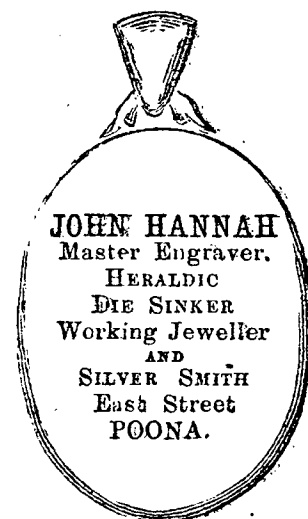
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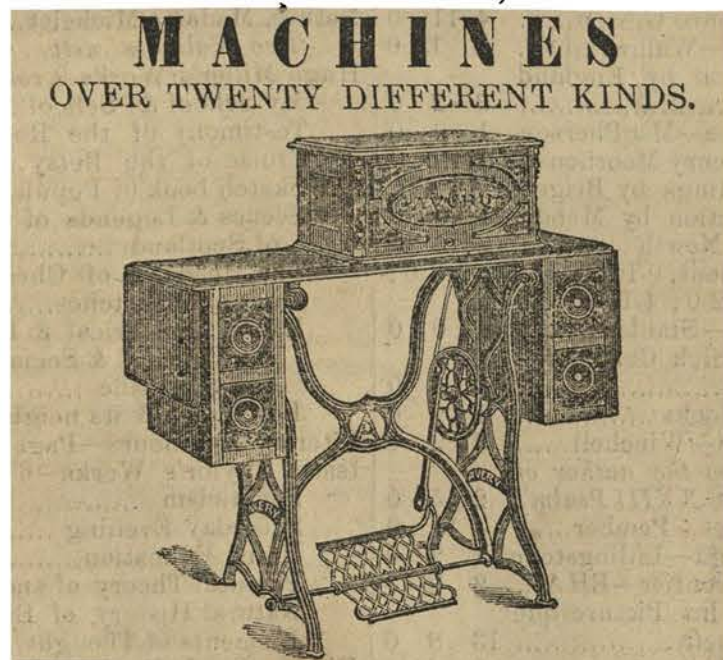
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